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THE MADRAS REVIEW

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COMMENTS

The *Hindu* writes: "In the *Madras Review* of December, 4, mention is made of a correspondent's statement that the Editor of the *Hindu* is a member of the Publicity Board and, therefore must be taken to support the views contained in the publications issued in the name of the Board. It need only be stated here that the Editor of the *Hindu* is not a member of the Publicity Board."

* * *

In the *Modern Review* for December, Mr. R. D. Paul, M. A. writes an interesting article on "Shakespeare's Allusions to India." He gives copious extracts from Shakespeare to show that the common idea among the Elizabethans about India was its richness. Indeed, it was the wealth of India which attracted so many foreign invasions and encouraged so many trading corporations to try their luck in "the gorgeous East." Phillimore wrote of India in the middle of the 18th century that "the droppings of her soil fed distant nations." Down to the end of the 18th century, India was a very wealthy country but to-day it is the poorest country in the world. Let our readers ponder over the cause themselves.

* * *

Mr. S. Srinivasa Aiyengar has been returned to the Madras Legislative Council by an overwhelming majority of votes. The University Constituency is the most enlightened constituency and its elected representative, therefore gains a distinct pre-eminence over other candidates. In the case of Mr. Srinivasa Aiyengar, it has also been a veritable triumph of his personality. The graduate voters knew well his political views and they had also ample time and opportunities to study the arguments in favour of the boycott of Councils. Mr. Srinivasa Aiyenger has given an unconscious blow to the Non-Co-operation movement by demonstrating that the intelligentsia of his Presidency prefer his doctrine to that of Mr. Gandhi. Although we had been writing in favour of the boycott of Councils, we do not grudge Mr. Srinivasa Aiyengar his well-deserved success after a fair fight. A man of his intellect and character is an asset to our country and we have no doubt that his knowledge, ability & influence will always be thrown on the side of the people wherever he may be.

* * *

We have received the prospectus of a new daily paper called *The Rangoon Daily News* which will appear on the Congress day in December. Madrasis have generally proved themselves to be able and successful journalists. In the Indian journalistic world, there are no more honoured names than those of Mr. S. Kasturiranga Aiyangar, Mr. C. Y. Chinthamani and Mr. K. Natarajan. We take leave to add to this list the name of Mr. S. Vedamurti, who is to edit the new daily and whose ability and patriotism are a guarantee of the success of the *Rangoon Daily News*.

* * *

If we have been consistently writing against the withdrawal of students from schools as well as against starting rival institutions as an item of immediate political propaganda, it is not because we consider that the present system of education is the best for this country. It has several serious drawbacks and we are at one with those who desire to replace it by a system of education which will be more in accord with the genius of our race. But what is that system going to be? To our knowledge, no responsible body of Indian educationists has yet drawn a curriculam for a complete course of education on national lines. Any such curriculam must take account of the importance of developing in our young men a spirit of nationality as opposed to "provinciality." For all that we know, the National College at Aligarh under Mr. Mahomed Ali may be imparting a course of education which may have little in common with the course adopted in the Gujarat University. The danger is that in each centre different cults may be imposed which will ultimately be found

to clash with one another. We emphasize this aspect, not because we think that to frame a national curriculam is an impossibility, but because we hold that such an one must be produced before National institutions are started. Even Mrs. Besant's curriculam, though more comprehensive than its predecessors, was not complete.

* * *

We must sympathise with the poor lot of the Madras tax payer. If the rumour is true, there are to be four members of the Executive Council and three Ministers besides a President of the Council, a Deputy President and an army of Secretaries, Under-Secretaries, Managers and Clerks. Our readers will remember the enormous increase in the salaries of the All-India services sanctioned some time ago by a benevolent Secretary of State. All these are charges on the tax-payer. Whatever may be the benefits of the Reform Act, there is no denying the fact that it has increased the cost of administration enormously by multiplying a great number of highly paid offices. We wonder where money is to come from for initiating the many reforms which a wondering world is expected to believe, the new Ministers will introduce. And somehow, the Ministers must try to pass the examination in statecraft which Parliament will hold in ten years and prove India's fitness for Self-Government. They will want money for experimenting on their fantastic schemes. The patient tax-payer will have to bear all this new burden.

* * *

We suppose that the world has seen greater victories than the one achieved by a local worthy in the recent elections to the Madras Legislative Council. But the way in which *New India* writes of this event is something astonishing. We doubt if the victor at Waterloo was praised by the newspapers of that day in such a shrieking manner. We do not grudge this exhuberance within the conclave of the moderate-cum-Besant fraternity. But we are sorry that such things are apt to mislead the masses and to lower their political ideal. A gentleman at a recent meeting is reported to have said that it was his daily prayer that his favourite candidate must become a Minister. There is nothing wrong, we believe, in one becoming a Minister, but to educate the people to pray for your becoming a Minister, is not, we submit, the best method of doing political work. Again, in frequently gloating over the victory of a Brahmana over that of the Non-Brahmanas, you estrange the feelings of the two communities still more or, at any rate, you are keeping alive the difference. Such things are not in the best interests of the country.

* * *

The *Bombay Chronicle* has published the following Paris message dated 3rd December :—"France and Italy are urging the revision of the Turkish Treaty and restoration of Thrace and Smyrna to Turkey. Lord Curzon who represents non-conformist conscience is opposing it fanatically determined to destroy Muslim Empire and Nation." The leopard cannot change his spots nor the Ethiopian his skin.

* * *

Colonel Wedgwood's observations regarding labour strikes seem to have a particular bearing to the conditions of this City. He said that strikes were fatal to Trade Unionism which was to be built up not upon strikes but upon funds. Premature strikes ought to be stopped. But the Colonel's view that professional men such as lawyers should not lead these unions but that they should be led by men among them, though sound in principle, is difficult in practice in India in the absence of capable leaders among labourers. This must be the ideal for labour unions.

THE IDEAL FOR YOUNG INDIA.

The present turmoil in India is largely the outcome of a conflict between two fundamentally divergent ideals. Ever since the dawn of human history, such conflicts have arisen in this land. In that far-famed Epic of India, The Mahabarata, we see that Duryodana and his co-adjutors embodied all the vices of materialism *viz*, lust for power and wealth, arrogance, fraud and selfishness. The Pandavas represented the vitues of spirituality-poverty, simplicity, unselfishness, renunciation and austerity. In the Ramayana, we see Ravana as a monster who revelled in all the luxuries of the world and who considered no action too base to gain his ends. Rama, on the other hand, stands as the noblest example of love and truth, of courage and chivalry, of charity and sacrifice. Indian history teems with such instances and records such conflits. In all cases, the ultimate victor was always the spiritnal man, never the material man. The Lord Jesus, and the Prophet Mahomed are all outstanding personalities in the world's history because each one exemplified in His own life, but in different epochs, the doctrine of renunciation at its best. There have been great and famous monarchs in India, the very memory of whose lives elevates us to a higher and loftier atmosphere and whose examples shine with matchless splendour even to this day. In all conflicts between the baser ideal of materialism and the purer ideal of spirituality, the latter has always held the field.

At the present time such a confict seems to have arisen in this country. The materialistic ideal is represented by the party which strives for power, place, title and all while the spiritualistic ideal is represented by the party which scorns these things. To be more clear, the Co-operation party represents the materialistic ideal and the Non-Co-operation party represents the other. Historically and traditionally, it is the spiritual ideal that has appealed and still appeals to the temperament of a large number of Indians. That is the secret of the great hold which Mr. Gandhi exercises over his countrymen. No people so easily respond to all the kindlier impulses of humanity as do Indians. As the Non-Co-operation movement is essentially a spiritual movement at the bottom and as it is preached by a leader who possesses an amount of spirituality verging almost on Divinity, it appeals in a phenomenal measure to the hearts of Indians. Indians are sure which side was victorious in the past in such conflicts and they have no hesitation in choosing the spiritual ideal now.

But what is the proper ideal for young India? We make hold to say that it is neither the one nor the other. We are living in a scientific age. Steam and electricity, workshops and naval docks have the power of making and unmaking nations. There is competition every where and the struggle for national existence becomes keener

every day. A nation, if it should live, must keep abreast of the times. With faith in God, it should always keep its power dry, else it must go down in the race. A certain amount of renunication is good and necessary in individuals but a nation cannot practice renunciation because it will be suicidal to its growth and even for its existence. We want power and wealth; power to rule and wealth to keep the people above want. We want our armies, navies, factories and workshops. We want that our sons must cultivate the push and dash of the reformer and the enthusiast, the courage to rush cheerfully before a canon's mouth and the tenacity in work which knows no defeat. But the spiritual ideal must leaven the pclitical exhuberance so that power may not be abused, injustice may not be perpetrated, the policy of aggrandisement may not be elevated to a fine art. We do not want too much of materialism as to make one lose one's soul in the worship of power and pelf; as to make one blind to the poverty and misery around; as to make one incapable of rising above the sordid intrigues for the petty vanities of life. Nor do we want that amount of spirituality and other worldliness which take little account of political realities. But what is wanted is a judicious mixture of healthy materialism and active, ennobling spirituality. An excess of either quality in a nation will surely react to the detriment of that nation. This is the ideal which young India must keep before itself and it is an ideal which is worth working for and worth suffering for.

NEW LIFE.

The breeze is whispering to the trees
That trees renew their flowers in spring,
That spring comes close on winter's snow,
That birds their lyre in far-off seas
Rouse up to life again and sing,
That, while the sun is stepping slow
On his pre-destined heaven-ward way,
The dew dissolves in smoke to mix
With clouds that over the meadows green
Race in and out in childish play
With all their wonted cunning tricks,
Now red, now blue, now yellow sheen,
To slide again in silver showers,
That meadows clad in green again
Play with the flowing brook that speaks
In some strange tongue to all its lovers.
All nature, sun and wind and rain,
Each for the unknown ever seeks,
Through life and death, their instincts true,
Each for its goal, though not in view.

K. G. Sankara.

THE SURRENDER OF CAPTAIN KEELSON, I. M. S.

By Flaneur.

The Lady Winkleford's Women's and Children's Hospital in Sambalpore was agitated over the unpleasantness that was only too evident between Captain J. H. Keelson, I. M. S. and Dr. Catherine Hungerford. L. R. C. P. E., L. R. C. S. E., M. D. Brussels. Not only were the relations between the I. M. S. Officers and the Lady Doctor strained; but their passive hostility to each other made the hospital staff, from the lady Assistant Surgeons and Nurses to the Mali very uncomfortable.

Captain Keelson, to begin with, was prejudiced against women doctors in general. He held the opinion that, as nurse, women were in their proper element, but as physicians and surgeons they were not worth considering. "Just imagine;" he would say at the Sambalpore Club "a woman with a big surgical operation to perform." She hasn't got the nerve for it, and would be sure to lose her head over quite a little matter and botch the job! Women are too careful of their cuffs and dresses, and are, in India, mere figure heads specially manufactured and appointed with the object of not trespassing against the susceptibilities and prejudices of Indian women patients and their chuckle-headed menkind who dislike a man attending to their women. Bah!" Apart from this ungenerous opinion of women as efficient medicial practitioners Captain Keelson cordially disliked Dr. Hungerford for what he considered her ostentatiosuly kind, sympathetic and patient treatment of the women patients. He had a suspicion that Miss Hungerford was really a capable physician. He had seen some of her prescriptions but he smiled grimly to himself as to efficiency in a big surgical operation. "The Surgeon General" he said to himself "knew that women surgeons were not of much consequence unless they could rely on the assistance of an I. M. S. officer, and was mainly the reason why none, or few women were placed in sole charge of Women's and Children's Hospitals."Another reason for disliking Miss Hungerford was that she had a thorough colloquial knowledge of Hindustani and also possessed a smattering of Tamil and Telugu, while he himself knew no vernacular and was dependent on the women Assistant Surgeons and others when questioning patients. Lastly, he disliked blonde women and Miss. Hungerford was a decided blonde with sunny hair and a satin white skin and beautiful grey eyes.

As a bachelar of 35 he had long stood proof against the blandishments of the new womam. His upbringing and early experiences had set him against the modern kind of young women, his ideal woman, when he thought of marriage at all, was one of the early Victorian type, clinging affectionate and feminine; and a woman who had passed through a Medical College and had worked a hospital Captain Keelson thought to be thoroughly unsued and objectionable.

He did not think though he had the evidences of his senses every day, to convince him, of the womanly care and sympathy and wholehearted devotion with which Dr. Hungerford treated her patients, and Captain Keelson thought the lady physician's anxiety over them was merely a pose to win popularity. Pose or not, there was no question but that Dr. Hungerford soon became an institution in Sambalpore.

The strained relations between the two principal persons in the hospital were growing stronger every day though no open rupture took place, and the hospital staff was speculating whether Captain Keelson would try and get a transfer or Miss Hungerford would resign. At this stage, a rather important surgical operation on an Indian Christian woman was considered to be imperative, and Dr. Hungerford did not like to operate without competent assistance and so she determined, not without reluctance to ask Captain Keelson to perform the operation for two reasons one with the object of tacitly

acknowledging that officer's superior position as the head of the hospital, and the other, to remove, if possible, the unexpressed, but quite manifest antagonism between them. Not that Dr. Hungerford disliked Captain Keelson. She felt resentful of the airs he, in her opinion, gave himself and with feminine intuition pulsed his tacit antipathy to lady doctors in general and to herself as a specimen in particular; but in her self-conscious mind she admired his virile appearance and decided manner, and appreciated his professional ability and skill and devotion to duty and would have been happy to be friends.

Captain Keelson readily consented to perform the operation which Dr. Hungerford declared she was rather diffident to undertake herself. It fell in with his ideas he said however that he would like his colleague's assistance and so gratified was he that it began to dawn on him that Dr. Hungerford was an extremely attractive woman, notwithstanding her being a blonde!

The operation theatre having been prepared the instruments sterilized and everything ready the patient, a young woman was placed on the table an Assistant Surgeon administering the chloroform. The abdominal section was to be dealt with and Captain Keelson calmly set about his work which he performed with skill and care without losing his nerve until he held out his hand for a pair of forceps to stop the flow of blood from a minor artery—and there was none to give him. So many forceps had been used that there was not one to spare. Captain Keelson grew pale and said "My God, what am I to do? "You must" turning to the nurses "get me a forceps immediately or the patient will bleed to death."

He lost his head entirely. His hands shook with excitement and a scared look crept into his eyes. The nurses hustled about looking in impossible places, while one rushed out to see if a forceps could be found elsewhere and the patient would most probably have bled to death, had not Dr. Hungerford promptly seized a large pair of forceps already in use and releasing two or three others, quickly and with professional calmness and dexterity, gathered several small arteries into one bunch and secured them with the large pair of forceps and placed those released before the distracted captain. It was done in a moment and her presence of mind and coolness elicited a grateful and "relieved" Thank you" from her masculine colleague. It was the turning point in two lives. From that moment, after both had laughed over the occurrence, the most friendly relations were established, and in losing his head over the operation Captain Keelson lost his heart to his fair colleague and some months later there were wedding bells heard in Sambalpore and Captain and Mrs. Keelson left for Europe on a prolonged tour.

Since that date, however, the Lady Winkleford's hospital at Sambalpore has been without a lady physician with European qualifications, and the women of Sambalpore would gladly spare the I. M. S. officer in charge altogether to get a woman to preside over the Women to Children's Hospital, which is losing its popularity.

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THE TILAK SCHOOL OF POLITICS.

The following are the details of the Tilak School of politics started by Lala Lajpat Rai.

BOARD OF TRUSTEES.

A Board of Trustees with power to add, has been nominated consisting of (1) Lala Lajpat Rai, (2) Lala Ram Parshad, Joint Editor of the "Bhande Mataram," (3) Bhai Parmanand, M.A. (4) Lala Duni Chand, Bar-at-Law, and (5) Lala Jaswant Rai formerly Proprietor of the "Punjabee."

AIMS AND OBJECTS.

The following are the aims and objects of the school:—

(a) To arrange, at Lahore, for the political training of our people. Political training will consist also of teaching economics, history, sociology, social psychology, journalism, etc.

(b) To train up people for political work.

(c) To provide opportunities for study any research work, politics and economics.

(d) To provide a fine and up-to-date library of political literature.

METHOD OF TEACHING.

Instruction will be imparted by means of lectures on the model of the University extension lectures in Great Britain or lectures in public schools in New York.

LECTURERS.

Lala Lajpat Rai himself will be one of the lecturers. Bhai Parmanand and Dr. Gokal Chand Naurang have also agreed to deliver lectures on different periods of Indian history. The services of Professer Brij Narain have been secured for economics. He will be a whole time man and is devoting himself particularly to a study of the problems of Prices, Wages and Currency.

LECTURE ROOMS.

The D. A. V. College Managing Committee has been requested to lend the use of two rooms on rent for lecturing purposes, but if this arrangement fails, Lala Harikishen Lal's permission has been obtained for the use of rooms in Bharat Buildings. Lectures will be delivered either in the evenings or in the mornings. Lectures will commence from the 1st December and Lala Lajpat Rai himself will commence the work of the school by beginning a series of lectures.

FEES.

There will be three kinds of students. First, those who pay monthly fee, secondly, scholarship holders and thirdly, those who will be admitted free. To begin with the monthly fee will be Rs. 5 and so far as possible not more than 50 students will be admitted to one class. Those who do not like to pay monthly fee will be able to attend particular lectures on payment of a certain fee. The school library will be at the disposal of students during such hours as may be fixed.

SCHOLARSHIPS.

For the present ten scholarships will be given to select students. The value of the scholarships will range from Rs. 25 to 100 per month. These scholarships will be awarded according to the needs of individual cases. Professors and members of the Board of Trustees will be appointed in the future from amongst distinguished students of the school. There will be no consideration of caste or creed in the allotment of scholarships.

MRS. ASQUITH'S MEMOIRS.

The Times concludes a review thus:—We are inclined, then, to believe that much of what Mrs. Asquith says about her "innerself" does not correspond with what she really is, as much that she says of others is distorted by the medium through which she sees it. We believe that long indulgence in the corrupting habit of "dramatization" with herself for the principal figure has so blunted her sense of moral tact as of all other tact, that she has not realized the offence of this publication. That might mitigate the fault, but it would not absolve her, for 40 years ago she knew that the habit is evil. It has its roots in vanity and in self-love. The case of Marie Bashkritseff shows how given the natural hardness, that excessive vanity and selfishness imply, exceptional abilities and strong self-will, fostered by early indulgence, by a youth of flatteries, and by showy successes of a social order, may develop it until it perverts the sense of reality and entirely warps the judgment on the relations of the "self" to others. We seem to discern a somewhat similar pathological process in the career described in this book. Still, underneath the hardness and the cynicism, real or affected, which are displayed with ostentation in its pages, we are glad to recognise indications of better and more womanly feelings. The vanity that, on this view, has conduced to the publication is not the mere crude thirst for popular applause, but it is vanity all the same. If Mrs. Asquith does not really condemn customs and traditions which bind society together, she is posing to herself as though she contemned them. It is not a wholesome pose; it cannot command approbation or respect. Yet, to ascribe it to the author affords the least unfavourable explanation of this discreditable book and of many incidents which it narrates. That the book will do mischief is, we are afraid, inevitable. Silly and underbred young women may be led to fancy the tone and the manners it describes to be those of good society and to take the career of its heroine for their model; it will be cited by our domestic Bolshevists and accepted by many ignorant workers as proof that our statesmen and politicians and the circles in which they move live lives of philandering frivolity; it will be jeered at on the Continent and in America as a revelation on the highest authority of the corruption and the hypocrisy of British manners. We very deeply regret the issue of a publication which must cause widespread scandal, and which will furnish new weapons to our calumniators by presenting a wholly false view of many things and persons, including, we may hope, the story and the real self of the writer.

It need scarcely be said that we do not accept responsibility for any of Mrs. Asquith's unsupported statements. Some of them have been denied or controverted already; others appear hard to reconcile with all that is known of those upon whom they reflect. We quote them to illustrate her character and her opinions. Upon the measure of trust to be reposed in them, readers must in each case decide for themselves.

INDIA AND THE MIDDLE EAST.

The London Times writes:—In all the long controversy upon the future course of British policy in Mesopotamia the point of view of the people of India has scarcely been heard at all in this country, although Indian troops have borne the largest share of the invasion and subsequent occupation. The important expression of opinion on the Mesopotamian and Persian issues, which the Aga Khan begins to-day in our columns, does not profess to be more than a personal view; but we think it may be regarded as interpreting with accuracy and fairness the general trend of moderate Indian thought. The extreme impolicy of employing a large portion of the Indian Army on garrison duties in the Near and Middle East for an indefinite period has been recognised for some time by many Britons with long Asiatic experience. The mischievous and unsound Report of the Esher Committee, which in effect has advocated the transformation of the Indian Army into a force largely stationed outside India, greatly quickened the apprehensions felt by those who knew the true situation. If these views were held in many quarters in Great Britain, what is the character of the far stronger feeling in India? In words emphatic though restrained, the Aga Khan supplies an answer which both the Government and the British nation should study with care. He challanges with quiet firmness both the policy of the Government and the suggestions of the Esher Report. He warns us that the task laid upon the Indian Army in Mesopotamia and elsewhere is regarded by India with repugnance, and he warns us solemnly of the dangerous consequences if the theories of the Imperial General Staff in regard to the future utilisation of the Indian Army in time of peace are to govern our policy. Our adventures in the Near and Middle East are, he says, creating profound mistrust in India, where the belief is growing that forces raised primarily for Indian purposes are to be the instrument of a policy in which India has no voice and has never been consulted. In a singularly thoughtful passage, he seeks to draw a parallel between the conceptions of the German General Staff, which used for vague purposes of aggrandisment, the powerful army it had fashioned, and the new British military view of the Indian Army, a force whose very existence has alone made possible the dangerous enterprises embarked upon by the Government in the Near and Middle East. It will be found that in the second position of this article, which will be published to-morrow, the Aga Khan expresses the view that the Mesopotamian Arabs will develop some sort of political stability if they are left alone, but they will never find salvation while they are dominated by our troops. He submits a simple and practical plan for the development of the oil industry, and urges that there must also be a complete cessation of our military interference in the affairs of Persia, about which he is frankly critical.

It is a misfortune that while princes in the exceptional position of the Aga Khan are eagerly asked to exercise their influence during War, their counsel is rarely heeded by the authorities in time of peace. Yet the public, at any rate, may profit by his salutary advice, for the Aga Khan is known throughout Islam, and he writes with high and exceptional authority. His views are in no material sense modified by the announcement made by Mr. Bonar Law upon the proposed creation of a "representative Congress" in Mesopotamia. The statement can have very little validity if,

as Mr. Winston Churchill has just stated, military operations in Mesopotamia may continue "for some months to come." It becomes almost negligible when we look farther north and observe General Ironside covering Teherin with a thin line of British and Indian troops, while British officers replace Russians and propose to organise a new Persian force, for which in due course the British tax-payer will assuredly be invited to pay. We shall listen to soothing talk about Baghdad Congresses and Councils of State when the Government name the date on which they propose to stop war-mongering in the Middle East. Until they curb their combative proclivities and bring back their tanks and their armoured cars, their æroplanes and their gunboats, their machine-gun corps and their motor transport convoys, all talk about Congresses and Councils at Baghdad have very little practical meaning. Nearly every statement made by the Government about these regions suppresses material facts. When Mr. Churchill tells the House of Commons that our Army in Mesopotamia is now 101,000 strong, he leaves out the Arab levies, the Indian labour battalions, the Air Force, and unnumbered hosts of "followers" who have to be fed, and for whom the uniformed British public have to pay. It is not surprising that hte Government are holding back their Supplementary Estimates for Mespotamia. They wish to avoid as long as possible the inevitable day of reckoning.

WHAT IS CIVILISATION?

By Mr. M. K. Gandhi,

The following is taken from his book Indian Home Rule.

Let us first consider what state of things is described by the word "civilisation." Its true test lies in the fact that people living in it make bodily welfare the object of life. We will take some examples. The people of Europe to-day live in better-built houses than they did a hundred years ago. This is considered an emblem of civilisation, and this is also a matter to promote bodily happiness. Formerly, they wore skins, and used as their weapons spears. Now, they wear long trousers, and, for embellishing their bodies, they wear a variety of clothing, and, instead of spears, they carry with them revolvers containing five or more chambers. If people of a certain country, who have hitherto not been in the habit of wearing much clothing, boots, etc., adopt European clothing, they are supposed to have become civilised out of savagery. Formerly, in Europe, people ploughed their lands mainly by manual labour. Now, one man can plough a vast tract by means of steam-engines, and can thus amass great wealth. This is called a sign of civilisation. Formerly, the fewest men worte books, that were most valuable. Now, anybody writes and prints anything he likes and poisons people's minds. Formerly, men travelled in waggons; now they fly through the air in trains at the rate of four hundered and more miles per day. This is considered the height of civilisation. It has been stated that, as men progress, they shall be able to travel in airship and reach any part of the world in a few hours. Men will not need the use of their hands and feet. They will press a button, and they will have their clothing by their side. They will press an other button, and they will have their newspaper. A third, and a motor car will be in waiting for them. They will have a variety of delicately dished-up food. Everything will be done by machinery. Formerly, when people wanted to fight with one another, they measured between them their bodily strength; now it is to take away thousands of lives by one man working behind a gun from a hill. This is civilisation. Formerly, men worked in the open air only so much as they liked. Now, thousands of workmen meet together and for the sake of maintenance work in factories or mines. Their conditions is worse than that of beasts. They are obliged to work, at the risk of their lives, at most dangerous occupations, for the sake of millioniares. Formerly, men were made slaves under physical compulsion, now they are enslaved by temptation of money and of the luxuries that money can buy. There are now diseases of which people never dreamt before, and an army of doctors is engaged in finding out their cures, and so hospitals have increased. This is a test of civilisation. Formerly, special messengers were required and much expense was incurred in order to send letters; today, anyone can abuse his fellow by means of a letter for one penny. True, at the same cost, one can send one's thanks also. Formerly, people had two or three meals consisting of home-made bread and vegetables; now they require something to eat every two hours, so that they have hardly leisure for anything else. What more need I say? All this you can ascertain from several authoritattve books. These are all true tests of civilisation. And, if anyone speaks to the contrary, know that he is ignorant. This civilisation takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. Others put on the cloak of religion, and prate about morality. But, after twentye years' experience, I have come to the conclusion that immorality is often taught in the name of morality. Even a child can understrnd that in all I have described above there can be no inducement to morality. Civilisation seeks to increas bodily comforts, and it fails miserably even in doing so.

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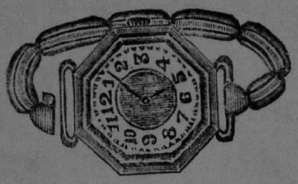

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	Kind of Packets.	No. of Pills.	Price. Rs.	A.	P.
1.	Economical large ...	1,000 ...	2	0	0
2.	Large ...	260 (with a fancy pill case)	1	0	0
3.	Economical middle...	100 ...	0	4	0
4.	Middle ...	65 (with a fancy metal case)	0	4	0
5.	Economical small ...	40 ...	0	2	0

Conditions :—Under this sale 16 one anna Packets will be given or sent free to a purchaser of the above five kinds of Jintan, one Packet in each kind. No order for less than the five kinds at a time will be considered during this period of Special Sale, which lasts till the end of this year. V. P. P. and other charges, etc., Merchants will be given special terms for big orders, for which they may apply.

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